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ABSTRACT

This publication is based on presentations prepared for the International Luncheon Program of the AASCU Annual Meeting in Washington, D. C. In addition to an introductory speech by Dr. Samuel L. Myers, the work contains a main address, response, and commentary. Dr. John Carpenter, speaking in the main address of the interculture imperative, makes an appeal to reform general education which is often ethnocentric by the infusion of intercultural dimensions. Rather than proliferate special and elective programs, the author feels that there is a need to incorporate international dimensions in general programs. Planning suggestions for the creation of the intercultural dimension in university curricula conclude the address. Mr. Galo Plaza, in a response to Dr. Carpenter, reviews reasons why a new international dimension is important to American education at all levels. In the commentary speech, Dr. Stanford Cazier concurs with Dr. Carpenter, stressing that general education in the U. S. needs to be reconceptualized. (SJM)

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The Intercultural Imperative

by

John Carpenter and Galo Plaza

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AMERICAN ASSOCIATION OF STATE COLLEGES AND UNIVERSITIES

THE AMERICAN ASSOCIATION OF STATE COLLEGES AND UNIVERSITIES (AASCU) is a national organization which represents a large and vital segment of public higher education. Large because it represents 299 institutions located in urban and rural areas throughout the United States and in Guam and the Virgin Islands. Vital because the future of one-quarter of the nation's college and university graduates depends upon the education and training they received from an AASCU institution.

The members of AASCU have defined their educational goals in terms of what these millions of students need: an affordable education which will prepare them for chosen careers commensurate with their ability and knowledge, and which will fulfill society's needs. AASCU is the mechanism created by these 299 institutions to assist them in meeting their goals and objectives; to provide them with a voice in the development of national policies affecting higher education; and to engage in those activities which can be done more effectively on a collective basis than individually. Since its inception in 1961, AASCU has expanded its operation to encompass many diverse activities; the establishment of international study centers; the study of urban education problems; the impetus for change and growth through program development; the exploration of new careers and new degrees; and, helping institutions respond to federal programs and preparing them for the impact of Federal legislation. All diverse activities, but all with the sole purpose of assisting state colleges and universities translate the demands and pressures of public need, financial resources and change into an academic framework which successfully educates students.

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The Intercultural Imperative

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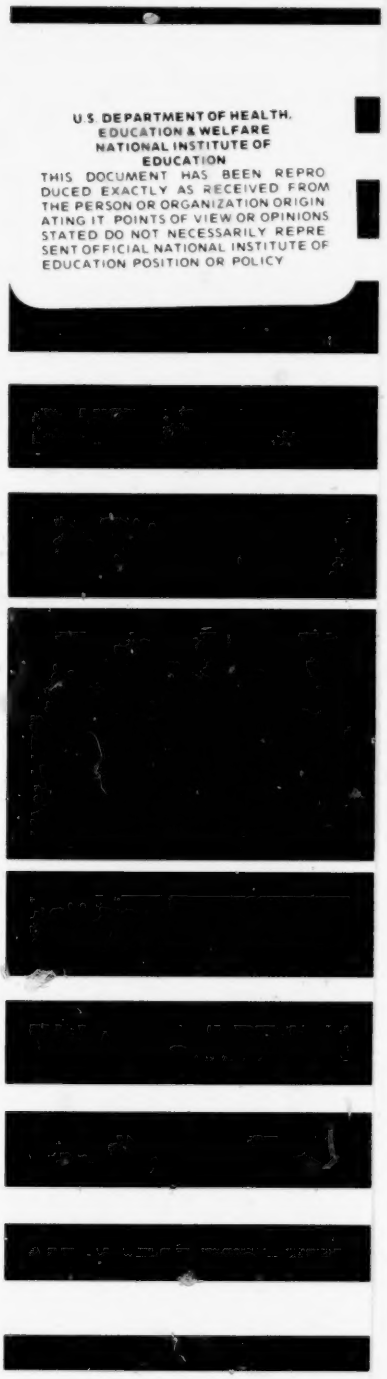

by
John Carpenter
Galo Plaza

January, 1973

FOREWORD

AASCU firmly believes that knowledge, acceptance and appreciation of other individuals and their cultures—be those "others" from within the community, from within our national borders or from other countries—are essential to the education of the whole person. Because we live in a pluralistic society—in our own country and in the world—we must seek ways to achieve genuine intercultural understanding. AASCU is committed to strengthening the international-intercultural component of the curricula of its member institutions as we strive to provide quality education for some 2,000,000 students who enroll in our 300 member colleges and universities throughout the country. Our goal is to provide this vital component both on campus and in overseas experiences of study, travel and research.

President Harold E. Sponberg, of Eastern Michigan University, chairman of AASCU's committee on international programs, and President John Marvel, of Adams State College, Colorado, the committee's liaison to AASCU's board of directors, stressed the association's dedication to this goal in their opening remarks at the International Luncheon Program of the AASCU Annual Meeting in Washington, D. C. on November 13, 1972, at which the Secretary General of the Organization of American States, Galo Plaza, was guest of honor. This publication is based on presentations prepared for the luncheon meeting.

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Introduction

Samuel L. Myers, President
Bowie State College, Maryland

Most of us stumble into international activity. We go overseas for two weeks, then we come back and we are experts in international affairs. This does not pertain to our speaker today. His academic background includes study at the Universities of Paris, Mainz, Ottawa, and the University of Southern California, where he was awarded a Ph.D. in International Education. He is proficient in modern languages as well as in Latin and Greek.

He is also a philosopher—a person who is tremendously qualified in terms of his academic credentials to speak to us on "The Intercultural Imperative."

He is also qualified in terms of what he has done. His experience has included teaching foreign languages, involvement in a school of industry, and service as an associate superintendent of social studies. He has been a director of overseas education programs in a number of countries. He has been a project director and initiator of graduate studies in the Middle East, Europe and Asia. He has been a consultant in educational planning in Europe, the Middle East, Africa and Southeast Asia. He has been a director of two intercultural curriculum personnel development projects. In 1962, he joined the faculty of the University of Southern California as professor and director of the Center for International Education.

In brief, what he *has done* and what he *is doing* qualify him to speak in this area.

He joined the Institute of International Studies of the U. S. Office of Education in September of 1971, going through the cultural shock of transfer from campus culture to federal government culture.

As "Intercultural Education Specialist," Dr. Carpenter is concerned with developing, designing and implanting strategies and evaluation processes for incorporating intercultural dimension into education at all levels—including general education and higher education programs. He is also concerned with developing teacher change objectives for domestic and overseas programs.

Not only is he qualified in terms of what he *is doing*, he is qualified in terms of what he *believes*.

He is one of the few people who clearly perceive the relationship between international studies and intercultural studies at the domestic and international levels. Indeed, he has stressed the importance of our maintaining a pluralistic society in which differences are not divisive but rather make for harmony.

The Intercultural Imperative

Dr. John Carpenter

Each of you as decision-makers in education avoids vagueness—as waste; and confusion—as crippling. The economy of your programs requires withdrawal from the unnecessary and the unproductive. To some, "international understanding" and "ethnic heritage" seem pedagogically remote or politically inspired. To others, they appear separate, often unfulfilled and unfunded hopes. Whatever is called international education struggles for definition, for priority, and for broad constituency—or settles into the form of foreign area and comparative studies, and an array of international projects scattered across the country. The traditional international favorite of government and campus, foreign languages, is caught in self-doubt as requirements and enrollments erode first at university, then at secondary levels. At a time when the Ethnic Studies Heritage Act is signed into law, diminishing participation in ethnic studies becomes national news, yet ethnicity is demonstrably more powerful.

Within this confusing context there is hard, convincing evidence that our people need an intercultural dimension in American education. Today I ask your careful consideration of an essential—not an enriching—but an essential objective: *the creation of an intercultural dimension in education.*

At most, one can submit here only a few brief samples of evidence. Torney, Hess, Kelman, and others have documented the need for intercultural knowledge, skills and attitudes to achieve effective economic and political decision-making. Smith, Bohannan and Simpson have demonstrated that analytic second culture experiences are required to stabilize personal security and openness, and interpersonal trust and empathy with people of different domestic and foreign cultures. Sherif has observed that intercultural relations are inevitable, in view of the interdependence of human social units, and in light of the world situation pressing all social units into more intimate contact.[1]

There is new probing of cultural pluralism. Our people live in a culturally pluralistic society in which diverse cultures exert increasing influence at local, national, and international levels. How do we prepare to live in this society? How do we benefit by cultural pluralism? In the main our schools have excluded and derided a culturally pluralistic approach on the false assumption that it was unnecessary and divisive. The most characteristic trait of American society—cultural diversity—has resulted in social antagonism and educational loss rather than cultural advancement. In Greeley's words, "the hope of unity through homogenization betrayed a profound misunderstanding of the human condition."[2]

But it is slowly becoming evident that uniformity no longer defines unity. Integration no longer means identity and required assimilation into a dominant culture. The schools and society, as Glazer and Moynihan assert, are called to go "beyond the melting pot"—on the one hand, to outgrow the insecure, mono-ethnic approach; on the other hand, to avoid tribalism.[3] Cultures, whatever their traditions, are continuing, evolving, adaptive realities. As patterns of behavior learned in conformity with some group standard, they are not static objects of adulation or tools of political power. The process is one of freedom

to choose whatever legitimate values and ways of living are self-fulfilling. In our schools, cultural democracy can be realized. Cultural pluralism, both domestic and international, may, with proper planning, become a systematic source of human development and national unity.

You might ask: Just what is this intercultural dimension in education? The term "intercultural" is defined generically to include both international and domestic ethnic experiences, since some of the objectives of the international experience, such as cross-cultural communication skills and personal openness, are identical with those of the domestic intercultural experience, especially in general education, in K-14 education.

The term "dimension" suggests that this is not merely the addition of elective courses or specialized programs in international studies for a small number of students on our campuses. It is especially not graduate international studies simplified and offered as undergraduate courses, and in some cases, as area study courses in high school. The intercultural dimension should permeate the regular curriculum common to the larger student population both in the variety of specialization programs and in general education. *Specialization*, the selective knowledge and skills needed to achieve particular academic and/or professional expertise, is to be distinguished from *general education*, the formal process by which our people are prepared to live effectively in this society. This distinction is telling. Not all competencies required to be a specialist, for example, to be a China scholar, are needed by the general population. The objectives of general education are not identical with or minor versions of the achievements of specialists.

Unfortunately, our programs and our federal legislation in international studies have almost universally been restricted to elective or to specialist courses—valid as they are—for few students on our campuses. And, yet, the objectives of the international/intercultural experience are essential to all of us in a culturally pluralistic society, in a culturally pluralistic world. Recently, especially since the establishment of the Institute of International Studies, "the Office of Education concern has steadily broadened to include increasing attention to the international dimensions of general education at the elementary, secondary, and undergraduate college levels."[4]

The primary task is not to proliferate additional elective courses and specialized programs while the regular curriculum remains provincial and monocultural, a source of significant ethnocentrism in the products of our schools. The need is to create an intercultural dimension; that is, to draw data and experiences from domestic and foreign cultures into our regular courses, into our regular programs.

There is a requirement for specialists in international studies such as international economics and international political science, but there is also a need in every economist and every political scientist for intercultural competencies, personally and professionally. There is a need for educational leaders in higher education who are willing to commit themselves not only to specialist programs but also to the designing of an international dimension in undergraduate general education. There is a major role for specialists in international education, but there is urgent need for teachers and curriculum specialists who can work in multicultural classrooms. It is *essential* to have teachers and curriculum specialists who can work in classrooms to prepare *all* students to live in a culturally pluralistic world. In fact, the intercultural experience, if we look at the total

educational spectrum, is of the highest priority in the early grades. If it begins later, evidence indicates that it may be, at best, remedial. As Bruner claims, "If such things are new to a 20-year-old, there is not only a new view to learn, but an established view to unlearn."[5]

A scattering of projects, international and domestic ethnic, will not achieve this major objective. To create an intercultural dimension in American education, it will be necessary to mobilize nationally institutions and individual specialists. One of the most significant commitments that I have encountered is evident in your Association's Committee and Office for International Programs, which have initiated the creation of the intercultural dimension in university curricula, in the academic and professional development programs in colleges. For this reason, I submit brief planning suggestions for your reaction.

First, it is suggested that you be intolerant—that you refuse to tolerate the valid but vague non-operational purposes and nebulous evaluations which now plague international programs. You have often heard these purposes: "intercultural understanding," "globalizing education," and even "to know more about Asia." Such diffused reaching for generalities prevents both adequate planning and appraisal.

Refuse to tolerate the proliferation of projects which do not contribute to the creation of a substantial intercultural dimension in your curricula. Just what will the people enrolled in these programs gain personally, academically, and professionally? How will they and you know what has been achieved? Several problems impede adequate appraisal. There is need for systematic evidence in regard to methods, selection of content, and results of such programs. Perhaps even more difficult, as Taba indicates, is "the lack of clarity about the nature of cross-cultural learning . . . For example . . . programs often assume that knowledge about a country automatically creates a favorable attitude toward that country, or that information about international organizations produces international-mindedness."[6]

Refuse to tolerate strictly cognitive efforts which overlook the potential of analytic experience. Insist upon evidence-based experiential components—actual and simulated experience in foreign and domestic cultures. The effect of experience on attitudinal and value shifts, and attitude on cognitive input and validity, is an increasing concern. There is evidence which indicates that a person sees, hears, and learns largelywhat he wants, what his values and attitudes permit him to gain. According to Sherif, "Since attitudes . . . are formed as the individual accepts the norms of his group, it is entirely reasonable to suppose that such attitudes can be altered only by acceptance of membership and a functioning role in a new group. And this is exactly the case, as several studies have shown. The problem then becomes one of creating group situations which will carry over into daily life . . . Only by creating new loyalties with strong emotional appeal in the day-to-day activities of the individual, as well as in the group situation itself, can the old attitudes be altered."[7]

A second recommendation for planning urges a focus on undergraduate general education. In a required sociology or ecology course, data or exemplifications concerning racial questions and pollution control might be drawn responsively from English and Japanese societies. This provides a broader, more effective data base, a more scientific and universal understanding of concepts and processes which are included in the courses. Some colleges may find foreign students and exchange scholars or foreign curriculum specialists of assistance

to the faculty in such efforts. Curriculum and faculty development may be needed. The Institute of International Studies, at the urging of Dr. Robert Leestma, last year began providing support for the "strengthening of the international dimension of undergraduate general education and teacher education."[8]

A third initiative might be centered upon the international studies programs in our colleges. Are the objectives, plans and evaluation strategies based upon evidence? Will its graduates find career opportunities significantly related to the studies they pursued? Are the program resources available not only to that small number enrolled in international studies, but are these resources also supportive of the need for intercultural experience among the general student population?

A fourth target is teacher development, both inservice and preservice, a bias of my own, a bias I feel should be shared not only by the professional schools but by the academic departments. In just about every state more than 50 percent of the coursework pursued by a teacher on the the way to a credential is not taken in a college of education. Would you permit me to encourage cooperative activity by which strong academic and professional commitments might support systematically the development of this vein of the teacher education program?

Teacher education can essentially benefit by intercultural competencies in art and music, in language arts and social studies. For example, the nationwide evolution of the conceptual approach in social studies has produced social studies programs in which concepts and processes from the social sciences are organized into a K-12 conceptual framework. Exemplifications from domestic and foreign cultures are particularly effective in teaching these concepts.

Thus, to initiate the study of the concept of political decision-making in the fifth grade, it is effective to draw exemplifications from the United States and foreign cultures; e.g., employing an American and a Japanese illustration of political decision-making. To teach the concept of role, family roles, in the first grade, the California teacher might call upon Mexican-American and Anglo-suburban family settings. To restrict the selection of data and contexts, as has been our habit, to the Anglo-suburban man in the United States poses great difficulty for children from different cultural experience and is a potential cause of ethnocentrism in all of our children. The use of settings from different cultures, domestic and international, as particular exemplifications of such concepts, is essential for the valid study of total man and provides students an opportunity to accept, on the one hand, the unity of oneness of man as demonstrated by universal needs, by universal forces influencing human behavior. On the other hand, students come to know and accept without threat the differentiated cultural expressions of these needs. Cultural groups will "see each other as valued variants of a common humanity," each in search of best fulfilling human needs.[9] Variety in unity, which Aristotle defined as beauty.

Professor Fred Gearing claims that one of the most socially signifcant results of anthropological studies to date is "the discovered fact that all men are, in empirical truth, MAN. When one has seen through the cultural code of an alien people, one has seen himself in them and has thereby seen in these two together a tangible glimpse of the species. This experience transforms one's vision of the human world. Phrasings of 'Us' and 'Them' cannot simply be made to go away, nor should they be made to go away. But the blinding invidiousness which is built into such phrasings should be made to go away

and the learned capacity to see 'Man' does just that. The task of introducing men to Empirical Man is primarily in the schools and colleges."[10]

A fifth suggestion is to examine the objectives and organization of our colleges. It is now feasible for some to join with foreign universities to organize open, self-sustaining international studies and experience programs in a variety of fields. Transportation costs are always brought up as an obstacle, and yet you see large numbers of college students traveling around the world on their own. Teachers who also travel by the thousands may gain professionally as well as socially if colleges were to provide seminars preparing them for individual and group involvement in second cultures.

A sixth suggestion is to be found in the community. What cultural resources—what analytic second culture experiences—are feasible in our own communities? How are we utilizing those resources?

And, finally, but without less significance, it is said that every successful rainmaker is caught in the rain. Will we, ourselves, as individuals, seek the professional and personal advantages of a second culture experience? Will we join together to change neglect and conflict of cultures into cultural democracy, a national maturity resulting in an international celebration of cultures: between peoples, greater communication and cooperation; between individuals, thoughtful concern and caring?

In the words of Maxim Gorky:[11]

> "There will come a time, I know, when people will take delight in one another, when each will be a star to the other, and when each will listen to this fellow as to music. The free men will walk upon the earth, men great in their freedom. They will walk with open hearts, and the heart of each will be free of envy and worry and distrust and greed; and, therefore, all mankind will be without malice and there will be nothing to divorce the heart from reason. Then life will be one great service to man.
>
> "His figure will be raised to lofty heights; for free men, all heights are attainable. Then we shall live in truth and in freedom and in beauty, and those will be accounted the best who will the more widely embrace the world with their hearts, and whose love of it will be the profoundest. Those will be the best who will be the freest; for in them is the greatest beauty. Then life will be great and the people will be great who live that life."

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Response

The Honorable Galo Plaza

Before he was 42 years old, Mr. Plaza had served as Mayor of Quito, cabinet minister, Ambassador to the United States, and President of Ecuador. His education included specialization in agriculture and economics at the University of Maryland, and diplomatic studies at Georgetown University School of Foreign Service. A signer of the Charter of the United Nations, Mr. Plaza has long been involved in international affairs, including participation on numerous inter-American problem-solving commissions and as chief negotiator of the long-term settlement of the Turkey-Greece-Cyprus problem. In 1968 he was installed as the fourth Secretary General of the Organization of American States.

Dr. John Carpenter has recommended something this country needs. I would like to review the reasons why a new international dimension, as he put it, is so important to American education at all levels.

If we go back into the history of this country, we can understand why this has not happened before and why it is needed now. Many minorities in this country have come from countries with different cultural values and different cultural roots. We cannot ask them to forget and renounce their cultural backgrounds, but we must put an end to antagonisms and lack of understanding, and bring all into a great integrated nation, so that the United States can effectively exercise its responsibilities as a world power.

In a democracy like this, citizens are voting on issues that concern not only national affairs but affairs the world over. They should be well informed through an education which goes beyond understanding and knowing their own country.

During its early years this country did not have to worry about the rest of the world. There was so much land to conquer, to civilize, to cultivate within its own boundaries, that it is understandable why the American inhabitant of this part of the New World developed a truly parochial education. He was concerned with his own town, with his own state, and, to a certain degree, with his own country, but he knew little about anything that happened beyond his own frontiers.

When the United States went into World War I, it was said that it did so in the hope of making the world safe for democracy. At the end of that war, when several situations arose which demonstrated how difficult it was for the United States to gain acceptance for its high ideals the world over, the United States went back into its shell and seemed to forget about the rest of the world.

The overall situation after World War II has brought the different areas of the world closer together, and it is absolutely impossible to build walls as the Chinese did centuries ago to isolate themselves from the rest of the world and protect their own culture from what they considered contamination from other cultures.

The changes over the last 25 years are greater than those changes of the previous 20 or 25 generations. Americans now over the age of 50 were born into a different world—a world that was secure and that didn't have to concern itself with the rest of the world. During one lifetime, the whole picture has

changed. Events that take place half-way around the world may be of vital concern to the citizens of the United States.

To assume these responsibilities, you must reorient your education. This is why Dr. Caprenter's plea for adding an international dimension to your education is so vital.

The people of Europe have been internationally minded for many generations. They have been educated in countries that are small, which made it easier for them to travel within and outside of Europe. In the course of their education, they were concerned about world history, world geography, problems of their neighbors and the rest of the world far more than a person in the United States.

I remember when I was a college student in this country I realized that my program made it possible for me to become a first-class professional in my field. But it did not make me a civilized man. It was easy for me to take all the required subjects plus several electives related to my profession. I lacked the guidance needed for selecting certain subjects of a general cultural nature to make me a more civilized person in addition to being a trained technician.

This has changed somewhat in this country, but it has to be changed more. The people of the United States who were educated in a world far different from today's have an excuse for not being thoroughly informed of their new responsibilities. But there is no excuse for failing to give the next generation an education with an entirely different orientation.

I remember, a few years ago, a series of articles in *Life* on why it was thought that the Soviet Union could never catch up with the United States in atomic development. It was explained that broad availability of higher education for Americans, the large number of graduate students, the outstanding leaders in the field of science and technology, made it possible to keep the United States ahead of the world in atomic development and make the world safe for democracy and peace.

The article stated that the Russians had a small number of outstanding German technicians who were captured after the war, and a few brilliant disciples of these technicians, but that they lacked a broad input of the talent necessary for the tremendous step forward that science was taking the world over.

Before the last installment of that series of articles was off the press, the Russians had Sputnik in the sky. Everyone was surprised. How did that happen? It wasn't a miracle.

Later, I read a most interesting book, *What Ivan Knows and What Johnny Does Not Know*, written by a brilliant American educator explaining how the Russians had developed a whole system of education that made it possible for them to develop top scientific capabilities of which the United States at that time did not think they were capable. It was most interesting to note that the curriculum at the elementary and secondary levels included many subjects of a general cultural nature. For instance, languages were introduced at the grammar school level. English was a required language. Elementary and middle education gave this new generation of Russians, who were starting from further back in technology than the United States, a new vision of the world and capabilities to live in it.

This new conceptual framework is something that the government and educators like yourselves should look into with all seriousness. It is urged that the dimension that Dr. John Carpenter has spoken about be taken into account in the whole process of education.

And this is true not only for people in the United States. I will tell you what we in Latin America are trying to do. I will tell you in a few words an experience of my own that I think is illustrative of what I am trying to say.

In Latin America, our problem was somewhat different from that of the United States because our education was not preparing students to live in the modern world. We inherited from the mother countries in Europe an education that was not geared for practical solutions. It was not geared for life. It did not prepare people to make the best use of their own resources. It was education for education's sake. It was culture for culture's sake. It served an aristocracy and a small elite—a few people in the church, a few leaders in the armed forces, and in politics. But it was not a democratic education. It was not training people to improve living standards.

In the United States, your very history required a highly pragmatic education. There were no Indians to put to work for you, so you had to learn how to build things, plant things, set up new communities in the New World, and your schools and universities were geared for that!

Maybe you have gone too far. Maybe you have not balanced it off with what we had too much of.

But we decided to do something about this. It is a most delicate task to transplant educational ideas, practices and philosophies from one world to another, from one country to another country, from one culture to another culture.

You have to consider different values, different opportunities, different limitations. It requires a process of adaptation and assimilation, but it is indispensable.

My approach was to found the American School of Quito. It is a grammar school, a high school, and a junior college. It is totally bilingual. My idea was to train people to become good citizens of the Americas without losing their own identity, without giving up their culture, without trying to make Ecuadorians into "good North Americans," but rather to make them "good Ecuadorians"—but more civilized Ecuadorians.

One of our goals was to enable people who had returned from study and training in the United States to improve the life of their own country. Another was to use the school as a laboratory for experimenting with the process of change and for adapting ideas from the United States to practices that would fit into the Ecuadorian way of life. It has been very successful, indeed. Many of the practices introduced by that school are now part of the overall national educational program.

This is something that could not have been done by the most distinguished group of outside experts sent on a mission for this purpose. If an outsider comes in and tells you what to do, it is very easy to suspect that he is trying to uproot your own cultural values and replace them with his own. So this is something that has to be handled by the people who are themselves receiving that infusion of culture. They must select and incorporate outside ideas into a reality of their own.

We are modernizing education in Latin America. We are introducing elements that are training us to participate in the world of today. But we also want to preserve our cultural values and balance our education so that the result is not only a well-trained person but a person capable of enjoying the better things in life. This is what we want to do and this is what is behind Dr. Car-

penter's presentation.

I think if his ideas can eventually work into an overall system as a part of the regular educational curricula at all levels, we will have a generation of Americans more capable of assuming responsibilities in their communities and in the world. This is why I think this paper is really important and significant.

Commentary

Dr. Stanford Cazier, President
California State University, Chico

Dr. Cazier was one of six AASCU presidents who participated in a seminar on "Internationalization of Curricula" co-sponsored with the Organization of American States in Mexico last February. Participants included seven rectors of Latin American Universities and a Canadian University president.

I am sure that those who participated in the Guadalajara Seminar would concur that it was a memorable experience. If Friedrich Nietzsche could write to Jacob Burkhart that he would rather be "a professor at Basel that be God," I can say that I would almost rather be AASCU's permanent delegate at the Villa Monte Carlo in Chapala than be president of California State University, Chico.

The experience as a participant in the Guadalajara Seminar underscores the appeal that John Carpenter has made to us today. Those of us from the United States and Canada were impressed with the fact that we did not meet the rectors of Latin American universities on common intellectual grounds. Our papers, almost without exception, were exceedingly practical. We were anxious to identify and analyze the problems associated with international education. Once that had been done, we were desirous to move on to the design of strategies to overcome the problems and get "the show on the road." In contrast, the rectors were excessively philosophical and pointedly antipragmatic in their locution. The urgent need for them was to start at the beginning and plumb the nature of man and by increments move to a consideration of the character of society and its concomitant agencies of social service.

We assumed the nature of man and society as given, and the rectors were probably appalled at our lack of ideological sensitivity. We in turn may have evinced impatience with their preoccupation with abstractions and desired to know by what ostensible transfer one got from their rarified conceptions to a plan of action.

Another clear impression left by the seminar was the inverse relationships respecting the world view of North and South Americans. One rector took the convincing position that South Americans in general are as familiar with events in neighboring and distant countries as they are in their own countries. Those of us from America, on the other hand, enjoy a greater familiarity with the domestic domain than with happenings beyond the national boundary. Hence, the ethnocentrism referred to by John Carpenter.

I heartily applaud two aspects of Carpenter's paper. One, the appeal to the reform of general education by the infusion of the intercultural dimension; and two, the predication of any reform on "operation definitions" and "evidence-based plans."

Carpenter's timing is correct. Newman, in the *Report on Higher Education*, wrote that now is the golden time for reform. The current uncertainties in the public mind as to the direction of higher education and the latter's self-doubt

are catalysts for change—at least for a while before a return to an agreed-upon common denominator role for higher education.

I have only one or two comments to add to my general concurrence with John's paper. General education desperately needs the intercultural dimension, but its desperation does not stop there. General education throughout American higher education is in a sad state of disrepair. The Carnegie Commission on Higher Education has branded it a "disaster area." To borrow from the wisdom of my colleagues among Latin American rectors, general education needs a thorough reconceptualization. What do we desire and need in the liberally educated person of tomorrow? The intercultural dimension should be placed in a context of some broader and more fundamental questions—questions which few of us have asked and even fewer have answered.

Carpenter has also called for "mobilization of national, cooperative effort," but unfortunately the focus of too much of the effort is on schools of education and their capacity to generate "curriculum specialists" to work in curricular programs also designed by professional educators. If this plan is to work, it must be comprehensive in effort and enlist the cooperation and support of broadly-based disciplines in the development of personnel and programs.

The cooperation that Carpenter calls for also envisions a better quality of relationship between public schools and higher education than has existed for some time. The fact that a recent DePauw University study can show as much as 40 percent duplication between the work taken by seniors in high school and freshmen in college reveals that something is currently amiss in that relationship.

Carpenter's challenge is a significant one, especially if we heed his advice to look carefully at the research going on in higher education so that we could be more systematic and thoughtful in our strategies and evaluation. Disregarding challenges such as those offered by John Carpenter is to risk what Ward Morehouse referred to in a slightly different context as being "dinosaurs in another ice age."

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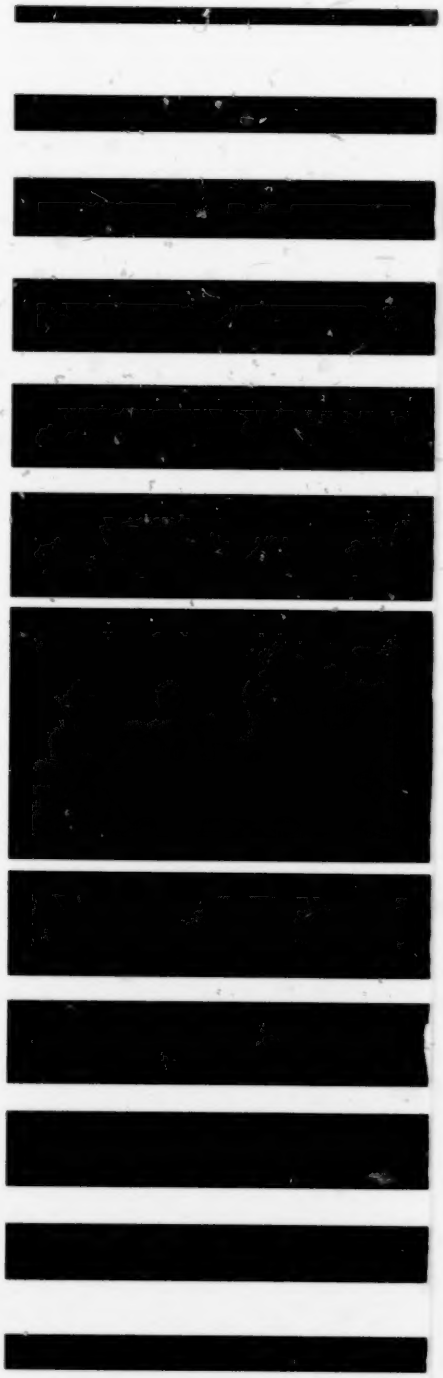

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